1: Holmberg--12 [2] (1941-42) 1950 Siriono
116, 285, 462

"Baskets (ináku) are plain and are made by the techniques of checkerwork and twilling. They may be classified into two types: those hastily constructed in the forest for carrying in game, wild fruits, or other products, and somewhat better ones woven for the storing of articles in the house. The former are always made of the green leaves of the motacú palm (by either the men or the women) and are thrown away as soon as their purpose has been served; the latter are more carefully woven (almost always by the women) of the ripe leaves of the heart of the motacú palm, and are a more or less permanent feature of every Siriono hut. Special baskets are made for storing such things as feather ornaments, pipes, cotton and bark-fiber string, necklaces, calabashes, beeswax, and feathers for arrows and ornaments. When the band is on the march, the various small baskets are placed in one large basket and are thus transported to the next camping spot.

In addition to baskets, women occasionally weave mats from the heart leaves of the motacú palm. These are used to sit on, to roll out coils of clay for pot making, and to wrap the bodies of the dead. Fire fans are also woven by the women."

3: Métraux--113 [2] (no date) 1942 Siriono
116, 285, 415

"Basketry. —Siriono basketry lacked the elaborate techniques used by other tropical Indians and was woven in the same way as temporary baskets made by hunters to carry game home. Woven articles of palm leaves included mats and carrying baskets, the form of the latter depending on whether they were to be carried over the shoulders, on the back, or in the hand. Fire fans were woven of a single motacu leaf."

"The greater part of the Siriono household furniture consists of basket-work. This may be divided into two groups, viz. those which are more carefully made and designed for storing away minor articles at home, in the hut, and the kind that are for occasional service, such as carrying home gathered fruit, etc. The latter category are only a moment's work in the forest, and are thrown away as soon as emptied. [74] Palm-leaves --leaves of the motacu--would seem to be the only basket-making material. Baskets are made by both men and women, although the manufacture of certain types, e.g. the storing-baskets, is mainly the women's concern. Only two basket-techniques are represented among the Siriono, viz. checkerwork and twilled work. Basket types, too, are few in number.

In the huts, mats--parichi--are very common. They are used for sitting on, or occasionally as sleeping mats.

In the making of baskets the technique is at first the same as in the case of a mat, the only difference being that the points of the leaves are not interwoven. The woody leaf-stalk is not removed, as its presence in the weaving lends stability to the basket and makes the work easier. The inner woody leaf-stalk is however cut away when the basket has been built up roughly to its intended height, the remaining parts of the leaf-stalks are then folded together so as to form the border of the basket, whereupon, at the junction of the basket sides to be, the free leaves are woven into each other. Lastly, the leaf-points at the bottom are woven together. It is in consequence of this mode of co-

construction that at first sight the finished basket [75] appears to have been built up of two palm-leaves laid one on top of the other and then woven together.

In the smaller depository baskets, the leaf-points are woven into the basket sides so as to be put out of sight, and giving the basket a rectangular shape with a more or less circular border. Small and flattened baskets of this type are, inter alia, used as receptacles for down of which to make feather ornaments. In the larger depository baskets, at the bottom the leaf-points are woven together into a plait, visible both on the inside and outside of the basket. Hence this kind of basket is of a somewhat bulgy, oval shape. Smaller baskets constructed in the same way are flattened from the sides, [77] Baskets designed for carrying on the back are called inanku, or panáku, the other types inu, or takuru.

Fire-fans, tekua, are constructed in the same way as the mat. In the mats, the points of the leaves are woven together into a plait along one edge, while in the fire-fans this edging plait frequently occurs, though just as often the leaf-points are woven in and concealed in the weaving proper.

Carrying-baskets designed for permanent use are entirely absent."